THIS
Worlds Folly.

OR

A Warning-Peece diſcharged vpon the Wickedneſſe thereof.

Hor. Sat. 3. Lib. I.

Et qui nocturnus divûm ſacra legerit; adſit
Regula, peccatis quæ pœnas irroget æquas.

By I. H.

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1615.

To the more iudicious *Reader.*

NOt to affront a little Structure with too large a Portall; briefly, let me thus far insinuate my selfe into thy fauourable acceptance: That without squint-eye, thou wilt suprauise this my hasty, and artlesse home-spun web, (*the rapted Corrolarie of my more busie howers*) *and silently suspend thy Cryticke censure; seeing it was* (*from th'*Exordium *to th'*Exodium) *warpt and wouen in some few sad minuts, softly stolne from the humide bosome of the silent Night, and suddenly endured the pittifull payne of Pressing, without my knowledge or perusall: and the rather I wooe thee hereunto, for that the intercedency of more waighty occurrences* (*from whence* my *shallow* riuulets *of life draw head and yssue*) *thwarts and repelles the deeper* current *of my more studious disseignes. What errors therefore are obuious, either of commission or omission, rather attribute them to the* Times *breuity, then the* Authors *fatuity; albeit, the subsequent matter in part, be out of my garbe and element; who is* (*being most vnworthy*) *neither approu'd nor profes'd Diuine.*

The

Præcedentis Contractio.

AN quiſpiam (queſo) eſt, qui ſi iuſta lance illarũ regionum vitia & nœuos trutinet, in quibus Euangelij profeſsio floret ac viget, non ad ipſum pene peccati apicem aſcendiſſe illas & euectas eſſe dicat. Si vnde q; circumſpiciat, ſi nobiles, infimos, apulentos, egenos, eruditos, imperitos ob oculos ponat, ſingulos deformes & prodigioſos ſuæ libidinis fœtus parere & parturire, non animo fingens concipiet, ſed reipſa id probans experietur. Si aulica vita primò te ſpeculatorem conſtituas, aulicorum luxum & delicias, ſat ſcio, criminaberis: omnes ibi ſplendido veſtitu & peregrino amictu volitant, nitidè compti, concinnè et molliter compoſiti ambulant, in Gallos, Italos, tanquam noua induta forma tranſmutati incedunt, qui molliciem pluſquam muliebrem nimium effœminata imitatione exprimunt: Iſto ferè nomine à Prophetâ olim taxati Iſraeliti ſunt, Accumbunt *(inquit)* in lectis eburneis, bibunt in crateribus vini, & præſtantiſsimo vnguento vngunt ſe, neque afficiuntur ægritudine propter confractionem Ioſephi: *Si ad ruſticam vitam contemplandam deſcendas ibi ſordida omnia & agreſtia occurrent: inter ruſticos fraudem, dolum, auaritiam dominari, atq; aratrum ipſum comitari conſpicies: Iſtòs Propheta ſic increpat:* Dicunt, quando tranſiuerit hoc nouilunium vel Sabbatum, vt vendamus comeatum, & apperiamus frumenti horrea, minuendo Epſa, & maius faciẽdo pondus ac pervertendo lancibus doloſis. *Si ad diuites te conuertas, illis fœnerandi, & quacunq; iniuria opes congerendi & cumulandi cupidinem amicam admodum & familiarem eſſe tibi compertum erit: In quos ſic denunciat Eſaias:* Væ coniungentibus domum domui, agrum agro adhibentibus, &c. do-

Amos. 6. 6.

Amos 8. 4.

Iſa. 5. 8. 9.

domus veſtræ deſolationi erunt (iurauit Deus) magnæ & præſtantes. *Si pauperum tecta intrare digneris, & eorum moribus te aſſuefeceris, nihil præter querelas, iurgia, vociferationes audias furta etiam rapinas, inimicitias deprehendes: de quibus verè prædixit vates*: Ne creditote amico, ab ea, quæ cubat in ſinu tuo, obſerua fores oris tui. Nam filius turpitudine afficit patrẽ, filia inſurgit in matrẽ ſuam, nurus in ſocrum ſuam, inimici cuiuſque ſunt domeſtici ipſius. *Si doctorum & literatorum claſſem ſpeculari cupias, legiſperitos nummorum plus, quàm iuris ſtudioſos, auaritiæ magis quàm inſtitiæ miniſtros dices: neq; hic ſilet idem Propheta, ita in Iudices inuectus*: Vt maleſaciant ambæ manus ſtrenue, Princeps poſcit et Iudex pro retributione, &c. *Theologos præterea oſcitanter victitantes, multos gregem non paſcentes quippe quod pluribus præficiantur, vel inepti ad docendum ſint, ſed in decimis tamen ſuis colligendis mirè aſtutos & prouidos reperies: De quibus Zachariam ſic loquentem audiamus*: Oues erraticas non viſitant, ætate teneras non requirunt, et fractas non curant, ſed carnem pinguioris comedunt, et vngulas earum perrumpunt. *Si poſtremò imperitam & rudem plebeculam adeas, monſtri tibi & prodigij loco erit, ſi reſciueris, quàm rudis ea ſacrarum literarum ſit, quàm diuini cultus ignara, quàm porrò verſuta & petulans, quàm ad iniurias proclinis, ad rixas parata, ad pietatis edendos fructus indocilis & infrugifera: vt olim Ieremias de populo conqueſtus eſt*: A minimo eorum vſque ad maximum, quiſquis eſt, deditus eſt quæſtui, etiam à Propheta vſque ad Sacerdotem, quiſquis eſt, agit falſò: *Quis ergo eſt, qui iſto modo per corruptos temporum noſtrorũ mores animo diſcurrens, pœnam illam grauem & acerbam præſagire non poſſit, quam nobis minatur Iehouah, niſi diuinæ vindictæ curſus noſtra pietate ſiſtatur?*

Micah. 7.

Micah 7.3

Zach. 11

Ierem. 13.

FINIS.

This worlds a Foole.

OR

A warning-peece diſcharg'd vpon the wickedneſſe thereof.

WHen I but ſeriouſly conſider this beſotted World, how (like a turbulent torrent) it is inundate with all ſorts of execrable ſinnes, a trembling horror vnties my bodies Ligatures, my very knees beate together; and I could vnfainedly wiſh my ſinewie Structure to be transformed into a lumpe of Snow, that the ardor of my ſoules vexation might diſſolue it into penitentiall teares. Do not men act ſin with an auaritious appetite? Are not all varieties of abhominations lifted to their verticke point? Is not Sathan, that ſubtile Impoſtor, put to his *Nil vltra* in coyning them, ſo faſt, as men would willingly put them in practiſe? Did *Pride* euer ſo ſtrut it vpon the Tiptoes as now it doth? Doth not Sir *Iaques Scabd-*

hams (ſole heire to ſome driueling and gowty Vſurer, who to gaine one ſingle deniere to the number of multiplication, would ſucke Figges out of an Aſſes fundament) beſtow more on a paire of ſpangled Shoo-tyers, then ſome of our ancient Kings haue done of a whole garment? But

Olim hæc meminiſſe, nocebit.

Can the diuell out of his ſhop of *Faſhions*, lay open more anticklike Formes then are forged on the Anvile of mans fantaſticke Inuention? In Court, the *Nobilsty* are hardly diſtinguiſht from their *followers*: in City, the *Merchant* is not known from his *Factor*: in Country, the *Gentry* cannot be deſcried or deſcribed from the Bacon-eating, brawny-handed *Ruſtick*: and in generall, the Body-publicke is ſo ore-ſpredde with the leproſie of that gariſh Strumpet, PRIDE, as there is ſcarſe any difference betwixt Counteſſe and Curtezan, Lady and Chamber-maid, Miſtreſſe and greaſie Kitchin-wench, Gentleman and Mechanicke; as for Knight and Taylor, there goes but a paire of Sheares betwixt them. How many miſpend and profuſely lauiſh their forenoones houres in the curious pranking of their ſinne-polluted bodies, but how few reſerue one poore brace of minutes wherein to prouide ſpirituall induments to houſe their naked ſinfull ſoules? Neuer was that Apoththegme of old *Bias* the Philoſopher more verified (*Omnia mea mecum porto*) then in theſe our franticke Times: moſt men carry their wealth about with them, (not as *Bias* did, in Learning and Vertue) but vpon their backes in gorgeous apparrell: women do ſo commonly ſophiſticate

phiſticate their beauties, that one (though *Lynceus*-ſighted) can hardly iudge whether they poſſeſſe their owne faces or no: and which is more then moſt lamentable, euery ſnowy-headed Matron, euery toothleſſe * *Mumpſimus*, that one may ſee the ſunne go to bed through the furrowes of her forehead, muſt haue her boxe of odoriferous *pomatum*, and glittering *Stybium* wherewithall to parget, white-lime, and complexionate her rumpled cheekes, till ſhee looke as ſmug as an handſome painted cloſe-ſtoole or rotten poſt. But as for thoſe that lap vp their bodyes in the pleaſant miſts of aromaticke perfumes, let them withall ſwallow the Poets pill:

* An abuſe much complaind of by the Company of *Painters*.

Neuole, non benè olet, qui benè ſemper olet. *Martial.*

Within a ſweete and Ciuet-lurking body, often is impriſoned a loathſome ſtinking ſoule.

Murther is accounted but *Manly reuenge*, & the deſperate ſtabber cares no more to kill a man then to cracke a Flea. *Vſury* and *Extortion* are held *Laudable vocations*; *Couetouſneſſe* is ſtyled *Thrift*; *Luxurie* and *Whoredome* are reputed but *youthfull trickes*. And as for *Drunkenneſſe*, why that's a *tolerable recreation*: do not men purſue it with ſuch inordinat affection, that they oft neglect their functions, bid farewell to that domeſticke care they ought to entertaine, diſlodge that humane prouidence which ſhould be ſhut vp in the cabinet of their reaſonable *part*, and ſoly proſtitute themſelues to quotidian carowſing, till their breathes ſmell no ſweeter then a Brewers Aperne? whilſt their families are wrung and grip't in the clutches of Pouerty, lockt vp and impriſoned from thoſe neceſ-

neceſſary ſupplements, which ſhoulde keepe both breath and body together at vnion. This is a worthy * Fathers opinion, *That a manpoſſeſſed with a diuell may be thought to be in a more hopefull ſtate then a Drunkard: for albeit he be poſſeſſed, yet is it compulſiuely, and againſt his will; but the Drunkard wholly adopts and dedicates himſelfe with all the powerfull faculties of his ſoule, voluntarily to the ſeruice of Sathan.* S. *Auguſtine* likewiſe deſcries three fearefull properties in a Drunkard: *It confoundes Nature,* (ſaith hee) *loſeth Grace, and conſequently incurres Gods wrathfull indignation to be powred out vpon the embracer thereof.*

** S.Gregory.*

S.Auguſtine.

Swearing and blaſpheming Gods great and glorious name, is reckoned for a *Moral vertue*, the *grace of Birth* and *Honor*, the *cogniſance of an high-bred ſpirit.* VVhat Chriſtian can refrain (that hath any ſpark of diuine intellect in him) to vnſluce the flood-gates of his eyes, and let his melting heart guſh through in teares, when in the ſtreets he ſhal heare litle children ſcarſe able to go, or ſpeake to be vnderſtood, volley forth moſt fearefull oathes, and vvith ſuch procliuity, as if they had bin tutor'd in their mothers womb? whilſt their parents ſtanding by, offer not to checke them vvith ſo much as a ſovvre reproofe, but ſeeming rather rather to ſolace themſelues in their childrens ſinnes, and delight in their owne damnations, like thoſe who die of a Sardinian laughter. If the penall Law of *Ludouicus* were put in practiſe, (who hearing one ſweare, ſeared vp his lips with an hot yron) ſcarſe ten in as many pariſhes, but would bee glad to be in league with the Apothecaries Lip-ſalue. How

manie

many miraculous iudgements hath God ſhot out againſt the blaſphemers of his ſacred Name? (whoſe inſtances would be too prolixious:) what ſin can be more damnable, and yet what more practiſed? none can ſooner plũge the ſoule into the implacable gulfe of perdition, and yet no ſin (by intentiue indeauour) ſo eaſie to be cropt off, and weeded vp; for that it is no incidentall iſſue of natural corruption, but an accidentall Monſter ingendred of corrupted cuſtome. A learned * Father confeſſeth, That at euery other word, hee once vſed to ſweare, but at length endeauoring to locke vp the doore of his lips, to ſet watch before his tongue, inploring diuine aſsiſtance therin, and intreating moreouer his friends to ſmite him with the rod of reprehenſion; in forty daies, hee vterly loſt the abuſiue vſe thereof: ſo that now (ſayth hee) *Nihil mihi facilius, quàm non iurare*, Nothing is more eaſie vnto mee then not to ſweare at all. * It is recorded, that *Lewis* the 7. King of *France* divulged an Edict, that whoſoeuer was known to war againſt heauen with oathes, ſhould bee branded in the forehead as a Capitall offender: ſhould not then euery Chriſtian labor to ſet a watch before his mouth and keepe the doore of his lips, that no rebellious words ſalley forth againſt his Creator? if not for the fear of temporall Iuſtice, yet leſt the God of Iuſtice ſhould brand his ſoule with the dreadfull ſtigme of eternall damnation, which no ſalue can heale, *Halsacmons* floud waſh out, nor length of time weare off.

* *August.*

* French Inuentory.

O lamentable! when the Turkes and Ethnicks outſtrip vs in their cloudy and ignorant zeale: they will diſpute in the heart of their higheſt ſtreetes about

their *Alcoran* and *Mahometiſh* Religion, with holy intended deuotion: But what voice is heard in our ſtreetes? Nought but the ſqueaking out of thoſe[a] τερπίσματα, obſcæne and light ligges, ſtuft with loathſome and vnheard-of Ribauldry, ſuckt from the poyſonous dugs of Sinne-ſweld Theaters; controuerſall conferences about richeſt Beere, neateſt Wine, or ſtrongeſt Tobacco, wherein to drowne their ſoules, and draw meager diſeaſes vppon their diſtempered bodies. Therefore let them bee patient, if I rippe vp their impoſtumd'd vlcers (as[b] *Diogenes* did the luxurious ſcape-thrifts) with the Poets Lancier:

[a] *Laſciui cantus quibus Satyri gaudent. Aelian var. hiſt. gen.*

[b] *Eraſm. Apophthegm.*

[c] *Homer.*

——[c] ὠκύμορος δήμοι τηχος ἐσσεὰι.

Fond youth, thy vitall Twiſt will ſoone be crackt.

And tell them moreouer, that by their nocturnall ſuperfluities, and infatiable quaffings, they ſet but fethers in Times wings, and (as a woorthy home-bred Author ſaith) ſpur but the galloping horſe, haſten on their ſpeedy deaths, and digge their own vntimely graues. More haue recourſe to Playing houſes, then to Praying houſes, where they ſet open their eares & eies to ſuck vp variety of abhominations, bewitching their minds with extrauagant thoughts, & benumbing their ſoules with inſenſibilitie, whereby ſin is become ſo cuſtomarie to them, as, That to ſin, with them is deem'd no ſinne at all; conſonant to that Theologicall Maxime, *Conſuetudo peccandi, tollit peccati ſenſum*; and ſemblable to *Pythagoras* his conceite of the ſphæricall Harmony: *Becauſe* (ſaith he)

he) *we euer heare it, we neuer heare it.* I will not particularize thoſe [d] *Blitea dramata* (as *Laberius* termes another ſort) thoſe *Fortune*-fatted fooles, and Times Ideots, whoſe garbe is the Tooth-ache of witte, the Plague-ſore of Iudgement, the Common-ſewer of Obſcænities, and the very Traine-powder that diſchargeth the roaring *Meg* (not *Mol*) of all ſcurrile villanies vpon the Cities face; who are faine to produce blinde * *Impudence*, to perſonate himſelfe vpon their ſtage, behung with chaynes of Garlicke, as an Antidote againſt their owne infectious breaths, leſt it ſhould kill their Oyſter-crying Audience. * *Vos quoque*, and you alſo, who with *Scylla*-barking, *Stentor*-throated bellowings, flaſhchoaking ſquibbes of abſurd vanities into the noſthrils of your ſpectators; barbarouſly diuerting *Nature*, and defacing Gods owne image, by metamorphiſing humane * ſhape into beſtiall forme.

[d] Of βλίτος, an vnſauoury hearbe, in English called Beets. *Eraſm. Apophthegm.*

* Garlicke.

* Or, *Tu quoque.*

* *Greenes* Baboone.

Thoſe alſo ſtand within the ſtroke of my penne, who were wont to *Curtaine* ouer their defects with knauiſh conueyances, and ſcum off the froth of all wanton vanity, to qualifie the eager appetite of their flapping Fauorites. In fine, theſe are the *Maiſters* of thoſe Mint-houſes, wherein are coyned all kinds of Atheiſticall prophanations: theſe are they, who by their wantonizing Stage-geſtures, can ingle and ſeduce men to heaue vp their heartes and affections, as a voluntary ſacrifice to that exulcerated Fiend * *Aſmodeus*, and all other abhominable Idoll-ſinnes, obſtinately alienating and tearing their ſelues and ſoules from the ſpirit of Grace; and by howe much

* The ſpirit of Lechery.

more exact theſe are in their mimicke venerean action, by ſo much more highly are they ſeated in the Monſter-headed *Multitudes* eſtimation: notwithſtanding one might thus gleeke them, (as *Diogenes* did the fellow that exerciſed the Play called * κατλαϐιστις) *The better they doe, the more ſt is.* Hee therefore, who (by the aſsidual drinking vp the loathſome Lectures) with auaritious delectation whiffes down the muddy lees of their damnable doctrine, fals pat into the pawes of the Poets tart inuectiue:

* A fooliſh game vſed by louers, *Eraſm. Apoph. lib. 7.*

Horat. lib. 1. Sat. 8.

Ridiculus tot as ſimul abſorbere placentas,
——— In lieu of delicies,
The wit-blinde gull will ſwallow guilded Flies.

Theſe are they, whoſe exemplary laſcinious ſubiect-matter, leaue behind it (like the ſnaile) a ſlimy trackt, in which many of their Sectaries inſenſibly poſt on ſo faſt, till they plunge themſelues præcipitate into the *Charybdis* of inexitable deſtruction, and contemned beggery. O then let the honeſt heart lay faſt hold of the Poets counſell, who being hoode-winkt with the condenſate and cloudy night of ignorance, could by naturall inſtinct diſcerne this light,

Theognis.

ἐσθλων μὲν γὰρ ἄπ ἐσθλὰ δήσεαι.
Keepe and conuerſe with honeſt company,
For ſtill from them, thou may ſt gleane honeſty.

Could not the impetuous ſtormes bee quieted, the foaming billowes calmed, nor the ſhip preſerued,

till

till *Ionas* was hurl'd ouer-board? Then ſurely neither can Gods wrath be qualified, nor his peſtilential arrows, which fly amongſt vs by day, & lethally wound vs by night, be quiuer'd vp, till theſe *Menſtruous Ragges* be torne off (by the hand of *Authority*) from the Cities skirts, which ſo beſoyle and coinquinate her whole veſture. The *Primum mobile* which giues motion to theſe vnder-turning wheeles of wickedneſſe, are (thoſe mercenary *Squitter-wits* miſ-called *Poets*, whoſe illiterate and picke-pocket Inuentions, can *Emungere plebes argento*, ſlily nip the bunges of the baſer troopes, and cut the reputations throat of the more eminent rank of Cittizens with corroding ſcandals: theſe are they, who by dipping their Gooſe quils in the puddle of miſchiefe, with wilde and vncollected ſpirites make them deſperately drunke, to ſtrike at the head of *Nobility*, *Authority*, and high-*ſeated Greatneſſe*. And all this they doe, but onely to purchaſe the Fee-ſimple of a Long-lane Suite, to entaile a Punke in ſome new-ſtript Peticoate, and to cancell the Tauern-bill for two Bacchanall Suppers: albeit, for the whole next-enſuing quarter, they bee faine to line by the denariall lines drawne from the Center of an Eſſex Cheeſe; and be glad ſneakingly to ſucke vp the bottomes of gameſters leauings, or young Prodigals ſuperfluities, (to whome they ſtick as faſt as a kibe to a Boyes heele) as Flies doe in ſommer the drunkards ſpillings. Oh! how their teeth will ſtand wet-ſhodde at the preſence of a brace of blacke Puddings? and think themſelues as braue men as a new choſen Scauenger, if they be but prefer'd to

* Bawdy Players.

the caruing vp of a two-penny Cuſtard. With reuerence notwithſtanding, muſt my petulant Muſe ſtoope low to thoſe wit-wonders of our age, whoſe Inuentions ſphære moues in a myſtick orbe beyond the common Intellect. But without farther euaſion, I will returne into the path of my intended purpoſe. Many ſet faire out-ſide colours vppon their profeſsion of Religious honeſty, but being ſtrictly lookt into by the penetrating eye of *Practiſe* & *Performance*, proue ſeldome dyde in grayne. Some glitter like *Gold* in their conuerſation, but put once to the touch, are found but counterfeit *Alcumy*: Others will needs ſeeme σῶμα, *a ſubſtantiall body*, in integrity of life; but ſhaken and ſifted with the hand of *Triall*, become but σκελετὸν, an *Anatomy of bones*. To giue *Almes*, is thought but a phantaſtick *Ceremony*, and to refreſh the comfortleſſe *Lazarus*, is deem'd but the maintenance of idle and exorbitant vagabonds. O where is *Charity* fled? Is ſhee not whipt and foyſted out of great mens Kitchins, glad to keepe ſanctuary in ſtraw-cloathd Cottages? Are not larger beneuolences often diſtributed at the doore of one Ruſſet-clad Farmer, then at ten mighty mens gates? The Magnifico's of this worlde reare vp ſumptuous buildings onely for ſhew & oſtentation; whiffing more ſmoake out of their Noſes then their Chimneyes: & it begets more wonder to ſee them ſhake down their bounty into the poore mans lap, then to ſee a Court Lady vnpainted, or to finde an open-fiſted Lawyer, that without a * *New-yeares guift* will faithfully proſecute his Clients cauſe. Notwithſtanding al this,

*Vulgarly termed bribe.

ſo

ſo parcimonious are they in their domeſticke prouiſion, that not a Rat of any good education, but ſcornes to keepe houſe with them. In thoſe Golden Times of yore, *Charity* was the rich mans Idoll: for they did emulate each other, in ſupplying the widdowes wants, in comforting the orphans miſeries, and in refreſhing the trauellers wearines; and it was their earthly *Summum bonum* to bee open hearted and handed to each hungry ſtranger; this Inſcription commonly engraued vppon the front of their gates:

Porta patens eſto, nulli claudaris honeſto,
O gate, ſtand ope to all, be ſhut gainſt none:

But in theſe our moderne dayes, they can cunningly tranſpoſe the poynt, and thus peruert the ſenſe:

Porta patens eſto nulli, claudaris honeſto,
Stand open (Gate) to none, be ſhut gainſt all.

Doe not theſe Heauen-tempting *Nimrods* depopulate & leuell with the ground whole Townes, crowd and iuſtle many honeſt and ancient Farmers out of their demeſnes, deuaſtate their poſſeſſions, and expoſe them, with their wiues, children, and families, to be Camerades with pale-fac't beggery? onely to lay the *Baſis* of their Babell-out-braving Pallaces, abillimented with Punkiſh out-ſides, to cheate the ſpeedy-approaching traueller of his hungry hopes, as *Zeuxis* did the ſilly Birds with his liuely-limbed Grapes: and if they bee in-lined with quaint garniſhings,

ſhings, and coſtly furniture, and beautified with curious-pencild peeces, whereon thy eye may glut it ſelfe by gazing, yet perhappes mayſt thou be Chapfalne for want of victuals. Theſe glittering obiects are the *Meduſa's* that inchant, the violent inſtigarions that ſpurre on young luxurious heires, to hurle out their angle to catch their Fathers liues, and languiſhingly to long, till they ſee their moſſie bearded Sires topple vp their heeles. Neuer could the Poets triſtall ſong be better adapted, then to theſe our degenerate times:

Filius ante diem patrios inquirit in annos.

Ouid.

And when their Fathers ſurrender vp their breathes to him from whome it was firſt diffuſed, then do they mourne (forſooth) though ceremonially, not for that they are dead, but becauſe they dyed no ſooner.

The premiſes preconſidered, what can bee expected then but an imminent deſolation, or concluſiue diſſolution of this fooliſh doting worlde, ſince vniuerſally it is but an indigeſted *Chaos* of outragious enormities? *Religion* is made the *Canopy* to ſhroud the putrifaction of *Hypocriſie*; and its grown the higheſt Maxim *in mundane policies*, to *ſeeme* (not be) religious: equall-handed *Iuſtice* is ruſht aſide by ſtubborne *Authority*, and all morall *Vertues*, embraced in their *Contraries*.

How long then (moſt milde, and more merciſull God) wilt thou forget to be iuſt? Oh, how long wilt thou ſhut vp the veſſelles of thy wrath, and protract

tract reuenge? Art thou not the powerful God of Iuſtice? howe canſt thou then bee any thing but thy ſelfe? what infinitneſſe of ſinnes are ſhot vp to heauen againſt thee? yet ſtill, and ſtill, thou wooeſt vs with the humble and heauenly breath of thy holy Goſpell, vncouering thoſe vnexpreſſible woundes thou receiuedſt for our redemption, from ſinne and Sathan, that we might with pittifull commiſeration behold them: and vnceſſantly crying out vnto vs, *How oft (O my deare childeren, whome I haue bought with the price of my moſt precious bloud) woulde I haue gathered you together, euen as an Henne doth her Chickins, and yet, nor yet, will you be collected?* How oft hath he thundred and knockt at the doores of our hearts with the power of his ſpirit, to wake vs from the profound Ecſtaſin of Soule-killing ſinnes, yet ſtill lye wee ſnorting on the bed of Security, and cannot be rowzed? How often, O how often, hath hee outſtretched his all-ſauing hand, to heaue and helpe vs out of the ſlimy mud of our impieties, yet ſtill lye we groueling and orewhelm'd in the inſenſible Lethargie of abhominable tranſgreſſions? How many warning-peeces hath hee diſcharg'd vppon vs? how oft hath he diſplayed his Milke-white Enſigne of Peace vnto vs? what deuouring Plagues, what Fires, what Inundations, what vnſeaſonable Seaſons, what prodigious Births, what vnnaturall Meteors, what maleuolent Coniunctions, what ominous Apparitions, what bloudy aſſaſſinations of mighty Kings, what Rapes, what Murthers, what fraudulencies betwixt Brother and Brother? what horrible Conſpi-

racies by Sonnes against Fathers; all these sent as Heralds to denounce Gods iust Iudgements against vs, yet will we not come in and be reconciled.

These prodigious precursions, or precursiue prodigies, should deterre each humane creature from spurning against his Creator; these premonitions should instruct vs, that Gods dreadfull vengeance waites at our doores, and like a staru'd Tygar gapes for our destruction; and notwithstanding he do for a while fore-slow to let fall his flaming rod of fierie indignation vpon vs, yet is the axe already layde to the roote of the tree, and God must and wil assuredly come to iudgement, seeing that nowe, not any of those ancient predictions, mystically poynted out vnto vs in the Soule-sauing WRIT, by the holy *Prophets*, remayne vnfinished, but only the finall destruction of that Romish seuen-headed *Monster*, together with the recollection of the vagabundiall Iewes into the sheepe-fold of Iesus Christ.

Doth not an vncouth terrour seize vpon a man, when in the depth or noone of night this sudden & vnthought-of out-cry of Fire, Fire, shall fill his affrighted eares, and chase him out of his soft and quiet slumbers; whereat, skipping from his easefull bed, and distractedly gazing through the casement, shall behold his owne house ore-spred with a bright-burning flame, & himselfe, together with his wife, children, seruants, goods, and all, most lyable to the deuouring rapacity of imminent danger? O consider then thou wicked man, how thy soule will be beleaguer'd with anguish & horror, when in that last and

ter-

terrible *Day*, thou ſhalt behold with thy mortall eies the Cataracts of Heauen vnſluc'd, & hiſſhing ſhowers of ſulphurious fires diſperſe thẽſelues through all the corners of the earth and ayre, the whole Vniuerſe ore-canoped with a remorceleſſe flame: when thou ſhalt ſee the worldes great and glorious Iudge appeare triumphantly in the skies, whileſt mighty winged clouds of deuouring flames flye before him, as vſhers to his powerfull and terrible Maieſty; attended with countleſſe multitudes of beauteous Angelles, golden-winged Cherubims and Seraphims ſounding their Trumpets, whoſe clamorous toungs ſhall affright the empty ayre, and call and awake the drowſie dead from their darke and dusky Cabines: when thou ſhalt ſee the diſſipated bones of all Mortals ſince the Creation (concatenate & knit in their proper and peculiar forme) amazedly ſtart vp, and in numberleſſe troupes flocke together, all turning vp their wondring eyes to gaze vppon their high and mighty Creator. Then, ô then will thy *Conſcience* recommemorate afreſh thy paſt-committed ſinnes, & with the corroding ſting of guilt wil ſtab through thy perplexed ſoule; then, ô then will it be too late to wiſh the mountaines to fall vpon thee; for they themſelues for feare would ſhrinke into their center: alas, it cannot then bee auaileable to wooe the waters to ſwallow thee; for they would bee glad to diſclaime their liquid ſubſtance and be reduced to a nullity: what will it boote thee then, to intreate the earth to entombe thee in her dankiſh wombe, when ſhe her ſelfe will ſtruggle to remoue from her locall

reſidence, and to flye from the preſence of the great Iudge: the ayre cannot muffle thee in her foggy vaſtity, for that will bee clearely refin'd with celeſtiall flames, before contaminated with humane pollution. In fine, how will thy ſoule tremblingly howle out, and break forth into bitter exclamations, when thou ſhalt heare that definitiue, or rather infinitiue ſentence denounced againſt thee, *Non noui, diſcede, ito in Gehennam*, I know thee not, depart, and goe into euerlaſting torment; whileſt Legions of deuils with horride vociferations muſter about thee, like croking Rauens about ſome dead carkaſſe, wayting to carry thee. O then thou Vſurer, and thou that grindeſt the Faces of the pore, thy gold cannot ranſome thee: then, thou mighty man that wrackeſt the widdow, and circumuents the orphan of his ſucceſſiue right, thy honour cannot priuiledge thee: then thou murtherer, adulterer, and blaſphemer, thy colourable excuſes will not purge thee: then, ô thou vncharitable churle who neuer kneweſt, that *Nil diues habet de diuitijs, niſi quod ab illo poſtulat pauper*, A rich man treaſures vp no more of his riches, then that hee contributes in almes: thou, that neuer imbracedſt the counſel of that reuerend * Father, who cryes, *Paſce fame morientem: quiſquis paſcendo ſeruare poteris: ſi non paueris, fame occidiſti*: Feed him that dyes for hunger, whoſoeuer thou art that canſt preſerue and wilt not, thou ſtandeſt guilty of famiſhing: then I ſay, in that day ſhalt thou pine in perdition: then, ô thou luxurious Epicure, that throgh the fiue ſenſes, which are the Cinque-ports, or rather ſinne-

* *Ambroſe.*

ports

ports of thy ſoule, gulpeſt downe delightfull ſinne, like water, they will be to thee like the Angels booke, ſweet in thy mouth, but bitter in thy bowels: then, ô thou (gorbellied Mammoniſt) that piles vp and congeſteth huge maſſes of refulgent earth, purchaſed by all vnconſcionable courſes, yet carieſt nothing with thee, *Niſi parua quod vrna capit*, but a Coffin and a Winding-ſheet; thy faire pretences will bee like characters drawne vpon the ſands, or arrowes ſhot vp to heauen-ward, they cannot releaſe thee from Satans inexpiable ſeruitude: Then, ô thou Canker-worme of Common-wealths, thou monſter of man, thou that putteſt out the eye of Iuſtice with bribes, or ſo cloſely ſhuts it, that the clamorous cry of the poore mans caſe cannot open it; thou that makeſt the Lawe a noſe of waxe to turne and faſhion it to thine owne priuate end, to the vtter diſgrace of conſcionable Iuſtice, and to the lamentable ſubuerſion of many an honeſt and vpright cauſe, thy *quirkes*, dilatorie *demurres*, *conueyances* and *conniuences* cannot acquit thee: but thou ſhalt bee remooued with the Writ *Corpus cum cauſa*, into the loweſt and darkeſt dungeon of damnation. No, no, the Lord of heauen and earth (who is good in infinitneſſe, and infinit in goodneſſe) will winnow, garble, and fanne his corne, the choyce wheate hee will treaſure vp in the garners of eternall felicity, but the chaffe and darnell muſt be burnt with vnquenchable fire: There muſt you languiſh in torments vnrelaxable: there muſt you frie and freeze in one ſelfe-furnace: there muſt you liue in implacable and tenebrous fire which (as

[a] *Auguſt. de ciuit dei.*

[a] *Auſtin* defines) ſhall giue no light to comfort you. Then will you wiſh (though then too late) that you had beene created loathſome Toades, or abhorred Serpents, that your miſeries might haue clos'd vp with your liues: but you muſt be dying perpetually, yet neuer dye; and (which enuirons mee with a trembling terror) when you haue languiſht in vnexpreſſible agonies, tortures, gnaſhings, and horrid howlings ten thouſand millions of yeares, yet ſhall you be as far from the end of your torments, as you were at the beginning. A confuſed modell & miſty figure of hell haue wee conglomerate in our fancy, drowſily dreaming that it is a place vnder earth, vnceſſãtly (Ætna-like) vomiting ſulphurious flames, but we neuer purſue the meditation thereof ſo cloſe as to conſider what a thing it is to liue there eternally: for this adiunct *Eternall* intimates ſuch infiniteneſſe, as neither thought can attract or ſuppoſition apprehend: and further to amplifie it with the words of a woorthy writer: Though all the men that euer haue or ſhal be created, were (*Briareus* like) hundred-handed, and ſhoulde all at once take pennes in their hundred hands, and ſhould doe nothing elſe in ten hundred thouſand millions of yeares but ſumme vp in figures as many hundred thouſand millions as they could, yet neuer could they reduce to a totall, or confine within number, this tri-ſillabled word *Eternall*.

Can any Chriſtian then (vpon due conſideration hereof) forbeare to proſtrate himſelfe with flexible humility before the glorious throne of grace, & there

there with flouds of vnfained teares, repentantly abiure and diſclaime the allurements of carnal corruption, the painted pleaſures of the world, and the bitter-ſweetneſſe of ſinne, which is the deaths-wound of his ſoule: for *Peccatum in animo, quaſi vulnus in corpore*, a weapon wounds the body, and ſinne the ſoule: for what profits it a man to winne the whole worlde, and looſe his owne ſoule: The ſoundeſt method therefore to preuent our excluſion from the throne of Gods mercy, is to imagine we ſtill ſee him in his Iuſtice preſent, whatſoeuer or whenſoeuer we intend or attempt any blacke deſeigne; let vs but adumbragiouſly fancy (as one hath it) the firmament to be his face, the all-ſeeing Sunne his right eye, the Moone his left, the winds the breath of his Noſtrels, the Lightning and Tempeſts, the troubled action of his ire, the Froſt and Snow his frownes, that the heauen is his Throne, the earth his Foot-ſtoole; that he is all in all things, that his omnipreſence filles all the vacuities of heauen, earth, and ſea: that by his power hee can vngirdle and let looſe the ſeas impetuous waues, to ore-whelme and bury this lower Vniuerſe in their vaſt wombes in a moment: that hee can let drop the blew Canopy (which hath nothing aboue it whereto it is perpendicularly knit) or hurle thunder-bolts through the tumerous cloudes, to paſh vs præcipitate through the center into the loweſt dungeon of hell. Theſe alluſiue cogitations of Gods omnipotent maieſty wil curb in and ſnaffle vs from ruſhing into damnable actions, if we vnremouably ſeate them in our memories.

Make

Make then a couenant with thine eies and heart ô man, leaſt they doate on earthly droſſe, ſurfet on the ſugred pils of poyſonous vanities, and ſo inſenſibly hurle downe thy better part into the gulph of irreuocable damnation: if not for thy ſelfe ſake, yet iniure not thy *Creator*, who hath drawne thee by his owne προπλάσμα, or Patterne, moulded thee in his owne forme, and to make thee eternally happy, hath infus'd his own eſſence into thee. For thy Soule (by the * Philoſophers confeſſion) is θύραθεν καὶ ἔξωθεν, *an Infuſion Celeſtiall*, no Natural traduction: and in that reſpect, * another calles it *Cæli apopaſma*, an arrachment, or cantell puld from the Celeſtiall ſubſtance, which cannot terminate it ſelfe within a lumpe of fleſh; euen as the beames of the Sun, though they touch the earth, and giue life to theſe inferior creatures, yet ſtill reſide in the body of the Sun, whence they are darted: ſo thy Soule, though it be ſeated either within the filme of the brain, or confined in the center of the heart, and conuerſeth with the Senſes: yet, *Hæret origini ſuæ*, (ſayeth * one) *It will ſtill there haue being, whence it hath its beginning.*

* *Ariſtotle.*
* *Philo.*
* *Seneca.*

Remember then thy Creator in the dayes of thy youth; call vpon him, while it is called to day, oportunely: for as the Poet no leſſe ſweetly, then diſcreetly ſung:

Horat. lib. 1. Ode. 7.

Quis ſcit, an adȳciant hodiernæ craſtinæ ſummæ
Tempora di ſuperi?

Who knowes ore-night, that he next morne ſhall breath?

Then

Then take Dauids *Mane*, early in the morne, not the deuils *Mane*, ſtay till to morrow: for thou knoweſt hee will bring thee to iudgement, yet thou knoweſt not when, nor in what yeare, nor in what moneth of the yeare, nor in what weeke of the moneth, nor in what day of the weeke, nor in what houre of the day, nor in what minute of the houre, nor in what moment of that minute: for hee will come *Sicut fur in nocte*, like a theefe in the night, ſuddenly, before with a winke thou canſt locke vp thine eie, or in thy brain create the nimbleſt thought. Canſt thou then hope to ſtand iuſtified in thy Makers preſence, when thou haſt cram'd the diuell with thy ſap of ſtrength, and full-gorg'd him with the pureſt acorne-maſt of thy ſinowey virility, if at laſt thou come limping on Times tottering crouches, to preſent vnto him the offall, huskes, and moroſity of thy doating decrepite age? What thank it is to pardon our enemies when we cannot hurt them? to giue away our goods, whē we can enioy them no longer? to abandon our pleaſures, when we cannot vſe them? to forſake ſin, when it bids farewell to vs? and at laſt only to ſurceaſe to offend, when ability of offending is taken from vs? No, no, he will then paralell thee with the ſluggard, that neuer wold acquire food till he was firſt ſtaru'd, and ranke thee with the ſottiſh Ideot, that could not learn to know a fiſh, till he was already ſtung with a Scorpion: thy palſey-ſhaken praiers wil be like *Cains* oblation, vnacceptable to the Lord and noyſome to his noſthrils. Thinkſt thou to expiate Gods Iuſtice when thou haſt prodigally ſweal'd out the blazing

lampe of thy brighteſt daies in the diuels Chappel, if at laſt thou come creeping (when thy breath lyes twinkling in the ſocket of thy noſthrilles) to ſet it vp in Gods Sanctuary, hoping then and there to haue it repleniſht with his all-ſauing Grace and Mercy? O mocke not thy ſoule with theſe deluding Phantaſma's: for as [a] *Alexander* ſeeing one of his ſouldiers whetting his dart, when others his fellowes went forth to fight, caſhierd him, ſaying, *Inutilis eſto, qui pararet arma tuis cum ſis vtendus*, he's vnfit to beare armes that ha's them to make ready when he ſhould skirmiſh: ſo will God ſend thee packing (as he did the fooliſh virgins) with this retorſion; Thou comſt diſfurniſht with no oyle in thy lampe, and thou deſerv'ſt no mercy, that neuer deſirdſt it till now in miſery.

[a] *Plut. in vit. Alex.*

Gather thy ſelfe betimes then, within the weapons of Faith, Hope, Charity, Repentance, and Perſeuerance, and let Prayer ſtand perpetuall Sentinel: for if the diuell once get footing within thee, he will hardly bee ejected, ſo wily is hee in peruerting thee, that thou canſt not bee too wary in preuenting him. For as [b] *Iphicrates* anſwered his Generall (who asked him, why hee ſurrounded his ſouldiours with a wall, when there was no feare of foe-mens approach) *Abundans cautela non nocet*, A man cannot be too prouident in preuenting obuious and occurrent dangers: ſo canſt thou not be too cautelous in repelling the perillous ſtratagems of the diuels aſſaults; therefore may I cloſe vp the precedencie, with that worthy ſaying of a more worthy * Epigrammatiſt,

[b] *Plutark.*

* *Owen. Epig. Lib 3.*

Nemo

Nemo cavenda timet, qui metuenda cavet.
No man needs feare, that feares before he needs.

O cleanse and purifie thy heart then by earnest prayer and powerfull eiaculations, which is made the loathsome cage of sinne, the silent receptacle of all diabolicall cogitations, and the dismall dungeon of malignant motions; that the Spirit of grace may there finde harbour, and take delight to be thy Inmate. Remember, ô thou mighty man, that swelling titles of Honor are but *folia vanitatis*, the leaues of vanity, a Gnathonicall puffe, and a blast of the chaps: Remember, ô thou rich man, that terrene & transitory pleasures are like the Bee, though they yeeld hony, yet carry they a sting, and are but *Lilia terra*, more delectable in shew, then durable in continuance: Remember, ô thou Extortioner, thou cruell man, thou murtherer, thou adulterer, thou deceitfull man, thou that vnconscionably detainest the hirelings wages, and thou that actest inexorable villanies secretly in the darke, imprisoned from the worldes dull eye; that if the Eagle can discerne, *Sub fruticè Leporem, sub fluctibus piscem* (as [c] one hath it) the Hare vnder the bush[a], and the Fish vnder the waues; much more can God, who is the Creator of creatures, penetrate the closet of thy hart with his all-seeing eye, and discerne thy clandestine sinnefull practises, before, and in their very conception, and for them he will bring thee to iudgement. Remember, ô thou that swayst the sword of Iustice, to strike

[a] *Augustin.*

or saue, as thou art suggested by thine owne endes, profites, or affections, that though thy couert proiects bee not envulgar'd to the worlds generall eye, yet a day of Reuelation will come, that *Nihil occultum quod non reuelabitur*, when all thy partiall and priuate practises shall bee stript, exulcerate and laide as apparantly open, as the Sheepe vppon the gambrell. But now with reuerence, and Doue-like humility, to you (which are Iehouahs *Embassadors*, the *Light* of the world, and *Salt* of the earth,) doe I addresse my speech, mustred vp in the meanest & mildest ranke of words: O I could wish, that all of you stood without the list of that reprehension of vices, which once an ancient and honest[a] Historian twitted the Monkes of *Canterbury* with: *Monachi Cantuarienses* (saith he) *secularibus haud absimiles erant, canum cursibus inuocari; auium praedarum raptu aliorumque spectrum per mane sequi: spumantis equi tergum premere: tesseras quatere, &c.* Some rise earely in the morning to see their hounds pursue the prey, but not to pray: some delight to catch foules, but not soules: some take pleasure to cast a Dye wel, but not cast to die well. Doth the wilde Asse bray, saith *Iob*, when he hath grasse, or loweth the Oxe when he hath fodder? but I dare not say, no more doe some of you preach when you haue once got a Benefice. If there bee any that entertaine Religion with their Lord, preach the praise of their Patrons; Preachers in the Pulpits, chatters in their chambers, suiting their linsey-woolsey professions with their seuerall ends; O let those remember how God met with a mischiefe

[a] *Guil. Malm. de Pontificibus.*

that

that notorious * Neſtorius, who, for his temporizing inconſtancie ſet wormes a worke to eat out his tongue: O let them looke into the ſtory of one *Hecebolius* a * Sophiſter, who accommodating his profeſsion to the fashions of the Emperors, fained himſelfe in the dayes of *Conſtantius*, to bee a moſt fervent Chriſtian; But when *Iulian* the Apoſtata was ruler, preſently hee turn'd Paynime, and in his orations proclaim'd *Iulian* a God; and when *Iulian* was dead, in *Iouinians* time, hee would haue turn'd backe to Chriſtianity; whereupon, for his mutability and lightnes in his Religion, his horrid conſcience draue him to the Church-gates, & there hurling himſelfe flat, cried and bellowed with a lowd voice, *Conculcate me ſal infatuatum*; trample mee vnder your feete, vnſauoury ſalt that I am, entirely wiſhing out of his ſoules agony, that he had neuer ſeene the light, or at his Conception his tongue had beene riuetted to the roofe of his mouth.

* *Caſsiodorus, lib 12. cap. 4. Niceph. lib. 14. cap. 31.*
* *Socrat. Tripartit. lib. cap. 38.*

Laſtly, and indefinitly to all, remember ſo to liue, as you ſtil may be prepar'd for the ſtab of death: then will you deſire to ſing your *Requiem*, and *Quaſque Domine*? longing to be diſſolued and to ſleepe in peace, reclufinely from the turbulent ſea of earthy carefull miſeries; diſcerning clearely by the ſpiritual eye of vnderſtanding, that mans life is a wayfare, and a warfare; a wayfare, becauſe it is ſhort, and a warrefare, for that it is ſharpe; and that worldly delightes are deceitefull, and of no durability; like the waterſerpent [d] *Ephemeron, ſimul oritur, moritur*, no ſooner

bred, but dead: collecting likewiſe out of humane experience, that the beſt life, is but a weary and tedious pilgrimage, and feeles no touch of true ſolace, till at the euening of his dayes, he lodge at the Inne of death; for Death is the path to Life, a Gaole-deliuery of the Soule, a perfect health, the hauen of heauen, the finall victory of terreſtriall troubles, an eternall ſleepe, a diſſolution of the body, a terror to the rich, a deſire of the poore, a pilgrimage vncertaine, a theefe of men, a ſhadow of life, a reſt from trauell, an epilogue to vaine delight, a conſumption of idle deſires, a ſcourge for euill, a guerdon for good; it disburdens vs of all care, vnmannicles and frees vs from vexation, ſolicitude, & ſorrow. Of all thoſe numberleſſe numbers that are dead, neuer any one returned to complaine of Death, but of thoſe few that liue, moſt complaine of Life: on earth *Nemo ſuâ ſorte contẽtus*, euery man grumbles at his beſt eſtate. The very Elements whereby our *Ens* (as the ſecondarie cauſe) is preſeru'd, conſpire againſt vs: the fire burnes vs, the water drowns vs, the earth annoyes vs, and the aire infects vs: our daies are laborious, our nights comfortleſſe: the heate ſcorcheth vs, the cold benumbs vs: health ſwels vs with Pride, ſicknes empaleth our beauties; friends turne Swallowes, they will ſing with vs in the Sommer of proſperity, but in the Winter of trial, they wil take wing and bee gone: Enemies brand our reputations with deprauing imputations; and the enuious man hurleth abroad his grins to enſnare our liues: who wold then deſire to liue where there is nothing that begets

gets content? For this world is a Theater of vanities, a *Chaos* of confusions, an Embassadour of mischiefe, a tyrant to vertue, a breaker of peace, a fauorite of warre, a sweet of vices, a coyner of lyes, an anuile of Nouelties, a table of Epicurisme, a furnace of lust, a pitte-fall to the rich, a burthen to the poore, a Cell of Pilgrims, a denne of Theeues, a calumniator of the good, a renowner of the wicked, a cunning impostor, and a deceiuer of all.

How is the progresse of poore-proud-mans life violently agitated (like the riuer *Euripus*) with contrarious motions? The pleasure of the wily world thus inueagles him, *Veni ad me, ego reficiam*, Come vnto me and I will drowne thee in delight: the corruption of the luxurious flesh thus ingles him, *Veni ad me, ego inficiam*, Come vnto mee, and I will infect thee, the diuell hee whispers this in his eare, *veni ad me, ego decipiam*, Come vnto mee, and I will cheate and deceiue thee: but our sweet and sacred Sauiour Iesus Christ, with perswasiue inducements, thus intreates him, *Veni [illegible] ad me, ego recipiam*, Come vnto me (I pray thee) that art heauy laden, and I will receiue, and ease thee, and with the mighty arme of my mercy and compassion, lift off that insupportable loade, which crusheth downe to hel thy groaning soule.

Study then to liue, as dead to the world, that thou maist liue with God: for the iust man is saide, *nunquam, sed post mortem viuere*, neuer to liue till after death. Indeauor thy selfe to march faire through this worlds labyrinth: not to squander and looke a-

squint

ſquint vppon the *cyrcean* allurements thereof: but without turning either to the right or left hand, run ſtraight on in that Eclipticke line, which will conduct thee to that Celeſtiall Ieruſalem, where (with that immaculate Lambe Chriſt Ieſus) thou ſhalt enioy, pleaſure without paine, wealth without want, reſt without labour, ioy without griefe, and immenſiue felicity without end. Therefore I will bind vp the premiſes with this concluſiue exhortation of the Apoſtles, *Repent, and amend your lines, for the Kingdome of God is at hand.*

Math. 4. 17.

Preh

Proh dolor! hinc Lachrymæ.

FAire *Honor* footes it: ſquallid *Glo-wormes* ride,
And dart *falſe ſplendors* from vnpaid-for *Pride*:
Ith beſt Religion true, none truely knowes;
In ſuch deform'd conformity ſhe goes.
Luſt's a tyr'd Iade, and waits for whome will mount her
The Lord with's Landreſſe, Counteſſe, with Page encounter.
Hymen, tread out thy torch; *Plato's* conceſsion,
Omnia communia, is the C profeſſion.
Full beames of *Grace* beguild th'obſequious *Groome*,
VVho'l kiſſe the ground with's knee: But there's no roome
For high-borne *Merit*: he ith ſhadow ſtands,
Farre out o'th Margent of great-baſe *Commands*:
Sleeke *Flatteries* cups repleniſh't to the brim:
But ſwolne *Promotion* lookes aſquint on him,
VVho hoards more *treaſures* in's volumnious braine,
Then all thoſe earth-bred *ſtars*, *Prides* gawdy traine.
Peace, moyſt-ey'd Muſe, thy beſt Inuentions poore,
Thy *Young's* portculliſt, but thy thoughts ſpeake more.

The Authors Character.

IN hope of guerdon ile Epiſtle none :
with
O my thrice honour'd Lord, your worth alone, &c.
Nor blow the bellowes to *Ambitions* fire :
With Eaglet-ayres make *Butterflies* mount higher
Then their owne Nat'ral pitch: nor with fil'd phraſe,
Baſe-temperd Birth, will burniſh, ſcowre, or glaze :
No *Popiniey* ſhall weare *worths* liuerie,,
Emblaz'd with word-embroderie by me.
Let *Enuies* wombe be my eternall graue,
If I turne *Sycophant*, or vnſeaſon'd ſlaue :
To furniſh *ſpingled-Fooles* with what they want :
Make th' *Aſſe* beleeue he carries th' *Elephant*,
Craule int'a *Great-mans* boſome by ſome ieaſt,
Like a ſtaru'd Lowſe vpon a Taylors breaſt;
Or cloath the fatall ſtrumpet *Helena*,
With th'attributes of chaſt *Andromeda* :
Nor ſquint I after *praiſe*, or *plauſiue grace* :
Mans honeſt plainneſſe needs feare no mans face.

Iuſta, non magna volo.

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